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A SERMON  
Preached at Northampton  
August 30,  
1810

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WE ARE CALLED TO GO FORWARD.

A

VERMONT,

Held at Northampton,

before the

*Free Missionary Society*

THEIR ANNUAL MEETING,

AUGUST 30, 1810.

BY THE REV. JONATHAN GROUT, A. M.  
PASTOR OF THE CHURCH IN HAWLEY, MASS.

TO WHICH IS ANNEXED  
THE ANNUAL REPORT  
OF THE TRUSTEES OF THE  
HAMPSHIRE MISSIONARY SOCIETY,  
AT THE  
ANNUAL MEETING OF THE SOCIETY,  
AUGUST 30, 1810.

WILLIAM BUTLER, PRINTER,  
NORTHAMPTON, MASS.

H. D.

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**AT a meeting of the Hampshire Missionary Society in North-**  
**ampton, August 30, 1810,**

**VOTED, That Doct. PARSONS be a Committee to give the thanks**  
**of the Society to Rev. Mr. GRANT, for his sermon delivered before**  
**them to day, and request a copy of him for the press.**

**A true Copy,**

**Attest,**

**PAYSON WILLISTON, Record. Sec.**



A SERMON, &c.

**G**OD who, at sundry times, and in diverse manners, spake, in time past, unto the fathers, by the prophets, hath, in these last days, spoken unto us, by his son. And the voice of the Son, since the completion of the sacred canon, is heard only from that inspired volume. And that volume contains whatever is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

No longer then is instruction, either general or particular, to be expected, through the medium of dreams, visions, or audible voices from heaven ; but from that holy book, to which, if we give heed, as to a light shining in a dark place, nothing will be wanting to make us wise unto salvation. And whatever direction we find there recorded as given to individuals, or bodies of men, in any former age, is now to be received as coming from God to others under analogous circumstances.

The speaker, therefore, trusts, that he may be justified in selecting the direction, which God gave, by Moses, to Israel, while on their journey to the promised land, as a theme of discourse on the present occasion.

This direction, you may find recorded in

EXODUS, xiv. 15. last clause.

*“ Speak unto the children of Israel, that they go forward.”*

This direction, thus introduced, though it might be consistently viewed as having a bearing upon all bodies of men, properly engaged in the pursuit of some laudable object, it



will be expedient, considering the brevity enjoined by the business of the day, to consider no further, than it may respect missionary societies. Hence

To shew the import of the direction, as it respects such societies—that it now comes to them, with no less pertinency and force, than it did to Israel, and improve the whole by a few appropriate inferences and reflections, will comprise the method of discourse.

I. We shall attempt to shew the import of the direction, as it respects missionary societies. If the direction import any thing in this relative view, it must import something favorable to the enlargement of the Church. For what does not tend to such enlargement has no connection with the proper object of missionary pursuit. The direction, therefore, cannot embrace such societies, whatever may be their style, whose chief object is to proselyte to their own particular sect, by entering into other men's labours, and fomenting divisions in churches and christian societies, in the regular enjoyment of gospel ordinances and institutions; but those only, whose leading object is, like that of the primitive missionaries, not to root up and destroy, but to plant and water churches—those whose prime object is to labor for the reconciliation of sinners, not merely to some particular denomination of christians, but unto God thro' Jesus Christ.

Further, the direction may imply, in addition to the purity of the object, that the means, already embraced, are suited to its attainment. No means can be justly viewed as answering this description, but such as God, who proposes the object, has, in his infinite wisdom, devised and enjoined for the purpose. And what these means are, may be readily collected from the gospel system. Indeed they seem principally to be pointed out in the commission, which Christ gave to the apostolic missionaries, "Go ye forth into all the world and preach the gospel unto every creature." As this commission was given by the great head of the Church, to effect the reformation of nations; the same means, which were requisite to be improved in fulfilling such commission, are the means now proper to be embraced for the like pur-

pose. This does not, in the least, militate against the necessity of the special influences of the Holy Spirit in regenerating the heart, or of his being the efficient cause of such moral change. For the heart to be renewed must be opened, as was Lydia's to attend to the things, which are spoken. But as the Spirit, in this work, makes use of the outward means, which God has appointed; such means are as necessary, as if the change were produced by their own efficiency. Accordingly when the Spirit produces faith in the creature, we are told that it "comes by hearing, and hearing by the word of God;" i. e. it comes, though not by the efficiency, yet through the instrumentality, of such outward means. This seems to accord with the language of Christ's prayer to the Father, "Sanctify them through thy truth; thy word is truth;" and also with that of the Apostle to his numerous Corinthian converts, "In Christ Jesus I have begotten you through the gospel."—By the same means was christianity promoted in diverse places, during the apostolic age; by the same means have reformations in later ages been effected; and by the same means, we are taught to expect, will be effected the future glorious reformation of both Jews and Gentiles, so much the subject of prophetic prediction, and of the prayers of God's people.

Man must call upon the name of the Lord in order to be saved. But "how, saith the Apostle, shall they call upon him in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?" From all which it is plainly to be inferred, that, without the outward means of light and instruction from gospel truths, fallen man will never be reclaimed. And such light and instruction can, it is apprehended, be afforded him, only through the medium of missionary labors, and the circulation of bibles and religious tracts, unfolding the knowledge of God, and his method of salvation.

That such means be improved, it is obvious, some pecuniary aid through the liberalities of the people, becomes a requisite preparative. For no man goeth a warfare at his



own charges ; nor can books be procured and circulated without pecuniary assistance.

Again, The direction may imply, not only that the means, now stated, be embraced, but that they be properly used and directed.

A sword, in the hand of a general, is a proper mean of defence, and of conquest, and if wielded with martial skill, may aid his progress to victory ; but, if unskilfully handled, it may effect his wounding, and the injury of his cause.

So it may be with the gospel, which is the sword of the Spirit, committed to the officers of Christ's kingdom, to be wielded for the defence, support, and success of his cause. It must be skilfully handled, or the object be lost. Missionaries, who are employed, must, to aid the progress, have skill, activity, and inclination discreetly to direct their labours—to know how rightly to divide the word of truth, and give each man his portion in season. And, as the salvation of fallen man is of grace and not of debt, the distinguishing doctrines of grace, cannot, in their preaching, be consistently omitted, or dressed in such language as to veil their true meaning from the minds of their hearers. On the other hand, as they constitute the very essence of the gospel scheme, they claim such place, in missionary services, as is proportionate to their importance. And such has their importance been found to be, in reclaiming sinners, that they have been justly and emphatically styled “the doctrines of the reformation.” And it is not easy to be conceived, notwithstanding their being so much controverted by some modern, fashionable theologians, how missionary societies can make successful progress without their aid.

The doctrines, termed the doctrines of grace, being so well known, by both their advocates and opponents, it will be unnecessary here to enumerate them. I shall however, in order, that we more readily feel their importance, just introduce three or four of them, with a few brief hints of the embarrassments, which, should they be relinquished, would unavoidably attend the pursuit.

Relinquish the doctrine of the absolute sovereignty of God, and whence can arguments be deduced, to make the

sinner feel his proper dependence upon, and his awful accountability to his Maker? Relinquish the doctrine of entire moral depravity, and what arguments can we find to make the sinner feel his lost and ruined state by nature, and the absolute need, in which he stands of a Saviour? Relinquish the doctrine of the eternity of future punishments, and how it will weaken all the arguments drawn from the subject of the terrors of the Lord, by which the Apostle so successfully persuaded men to be reconciled unto God?—To name but one more. Relinquish the doctrine of the essential divinity of Jesus Christ, and where will the truly awakened sinner find rest for his weary sinking soul? Direct him to Christ as a sufficient saviour, upon the ground that he is the most dignified creature, God ever made, Oh! will such sinners say, is he a creature? Then he can be no Saviour for me. Let him be considered ever so perfect and exalted, he must, as a creature, on his own account, owe to his Creator all that he can do; and when he has done all, he has done no more, than is his duty to do. He has nothing, which can be reckoned to me, either as an atonement, or righteousness. As for me I am a poor, miserable creature, sinking under a load of infinite guilt. I stand in need of the benefit of an infinite atonement, and of a perfect righteousness—of an atonement, which a creature cannot make, and of a righteousness, which no mere creature has to spare. I must therefore find some other refuge, than a mere creature Saviour, or be lost forever. But open to the view of such an awakened sinner, how Jesus is God as well as man—the brightness of the Father's glory and the express image of his person—a Being, in whom dwells all the fulness of the Godhead bodily; and how different will be his language? Like Thomas, with emotions of joy, he will be ready to cry, “My Lord, and my God.” This Saviour is such as I need. In him I may hope for an atonement, adequate to my guilt, and for a righteousness, in which I shall not be ashamed to appear. For I shall be “complete in him, who is the head of all principality and power.”

In a word, considering how peculiarly these and the oth-



er concomitant doctrines of grace are, by their nature and tendency, adapted to awaken the sinner, and shew him his danger and his remedy; a society, without their aid, however they may labor, can have no more reason to expect success, than a physician would have, that he should succeed in effecting a cure of a patient sinking under an obstinate disorder, by profusely administering to him medicine, suited merely to one in a convalescent state, to the entire neglect of that, which is calculated to reach the complaint and remove its cause.

Once more, the direction may imply, that the means, thus proper and rightly directed, must be perseveringly pursued.

It is not enough, that missionary societies begin and run well for a season, as did Israel; their efforts must not be relinquished. To content themselves with prayer, and stand still to see the salvation of the Lord, will subject them to the same reproof, which God gave to Israel. The exertions, necessary in the commencement of the course, are necessary to be continued, until the object be gained.

While missionary societies are persevering in the use of such means, as have now been stated, whether their success be constantly visible or not, they are to be considered as going forward. They are pursuing that course of means, which God has appointed for the attainment of the object.

We proceed

II. To shew that the direction now comes to missionary societies, with no less pertinency and force than it did to Israel.

It may be here premised, agreeably to what was observed in the introduction, that, if the object, and the circumstances accompany its pursuit, appear as fully to justify the application of the direction in this case as in the one, in which it was primarily given, then it must come with no less pertinency and force.

In attempting to elucidate this, we shall observe,

I. That the object contemplated, is not only equally interesting, but far more so, than that in the view of Israel.

The object, in the view of Israel, was laudable, and wor-



thy to be sought. It was a desirable inheritance, particularly to a nation oppressed, as they were. And though it was a type of a heavenly inheritance, it did not secure to the possessor any other, than temporal blessings. It could not give, nor entitle one soul to future happiness.

The object, in view of missionary societies, formed upon gospel principles, embraces more. It comprises not simply the good of one nation, but the good of all, and not only their temporal, but their eternal good. And so far as advances are made towards the object, so far will that godliness be promoted, which is profitable in all things, and which hath the promise of the life, that now is, and of that which is to come.

The missionary object then, as to its interesting nature, as far exceeds that, which occupied the attention of Israel, as eternal happiness exceeds temporal enjoyment, or as the everlasting salvation of all nations, the temporal salvation of one.

II. The object is no less attainable, than was that of Israel.

If an object, in itself, ever so valuable and delightful, be unattainable, it can be no proper object of pursuit. Therefore a direction to go forward in view of it, would be totally inapplicable. But this is not the case with the missionary object. It is attainable, and not only so, but its attainment is promised by God, whose promise can never fail.— Though missionary efforts are necessary in the case, it is because of their fitness as instrumental means, and not on account of their intrinsic efficacy. Were societies to multiply their missionaries until as numerous as the sand upon the sea shore, and each of these prove able to illustrate and enforce the truth with the zeal of Peter, with the arguments of Paul, and with the eloquence of Apollos, they would be insufficient of themselves to win one soul to Jesus Christ. All the sufficiency must be of God. Notwithstanding which, missionaries may do much in the strength of Christ. Yea they may do all things. They may shoot the gospel arrow to the heart, and bring the stoutest sinner trembling to the feet of Jesus. They may not only make a Felix tremble,

but a hard hearted jailor cry, "What shall I do to be saved."

The object in the view of Israel could not be obtained by their own strength. They could neither divide the sea, engulf their enemies, nor supply themselves with food in the wilderness. The same being must open their way and strengthen them in their course, who makes men willing in the day of his power. Going forth in the strength of the Lord of Hosts, they could speed their way—they could gain their object. Obstacles, upon their approach would remove—seas divide and give passage—waters issue from the rock—quails collect at the camp—and manna come down from Heaven. Relying upon the same strength missionary societies will be able to progress, and, in due time, gain their object. As they advance, obstacles will remove—hard hearts melt under the genial influences of divine truth—and the Gentile be induced to "take hold of the skirt of the Jew, and lead him to the gospel temple."

The blessing is promised and will be granted; strength will be given, and the object gained. "For the gifts and calling of God are without repentance."

III. It appears, that the predictions in God's word, in conjunction with the leadings of his providence, mark the present time as peculiarly proper for missionary efforts.

The only proper time for people to exert themselves, in the pursuit of such an object, with hopes of success, is when God calls to the work, and works with them.

Upon the evidence arising from the divine predictions, that the present is such a period, we have not time to expatiate, and must therefore content ourselves with a few brief remarks.

According to the order of events predicted, as explained by the most approved modern writers upon prophecy, it seems, we may look for the period under consideration, between the noted reformation from popery and the downfall of mystical Babylon, or the man of sin. If the reign of the man of sin commenced in the year 606, as we have much reason to suppose, the period of his reign, which is 1260 years, will lead us to expect his fall, before the close



the present century, and indeed in less than 60 years from the present time.

Should we then be allowed to judge of the time, requisite to spread the gospel among all nations, from the magnitude of the work, from the means to be employed for its accomplishment, and from the usual course of divine Providence, in producing great events, would it not be reasonable to suppose the time to have already come, for the commencement of the work? And did it take the primitive missionaries 40 years to propagate the gospel through the Roman empire, then, admitting the Holy Spirit should be poured out, in more plentiful effusions in these days, would the term of sixty or seventy years be too much for the spread of the gospel among all nations, kindred, tongues, and people?

Again. If John's vision of the angel, flying in the midst of heaven, having the everlasting gospel to preach unto them, that dwell on the earth, &c. be acknowledged, as it generally is, to symbolize the great missionary exertions, by which the Redeemer's kingdom shall be extended to all nations, then that, which is predicted, as marking the commencement of the angel's flight, may be considered as marking the time, when the missionary spirit shall begin to be visibly and signally displayed. We find the angel was to commence his flight, when the hour of God's judgment should come; i. e. when God should bring signal judgments upon those, who had worshipped the beast and his image. If we now turn our eye to the eastern continent, and behold the unparalleled convulsions and awful distresses of those nations, who aided the beast in the murder of God's servants, must we not say, that the hour of God's judgment is already come, that he is now, in a most signal manner, avenging the blood of the faithful martyrs? Then it is time for the friends of Jesus to be employed in the missionary work.

That it is God's time for such work seems to be strikingly marked, by the uncommon missionary spirit excited both in ministers and people? in ministers to step forth, as did Moses, to lead in the work; and in the people, so readily to unite in favoring the object. And far have their exertions and bounty, in aid of the object, exceeded the most fan-

guine expectations of its warmest friends, both in America and Europe.

Even the female part of the community, may it be spoken to their praise, have caught the benevolent flame, and are alive to the promotion of the object. Much, in many places, have they already done, by the distribution of bibles and religious tracts, and much are they now doing in aid of the cause. May their reward be the blessing of that good part, that Mary chose, which cannot be taken from them.

Further. Missionary and bible societies appear to be multiplying and their funds increasing—peculiar exertions, made, and attended with astonishing success, in printing the bible, in the various languages spoken in the different nations, and extraordinary efforts, exerted in erecting and maintaining schools, for the instruction and civilization of the untutored, and barbarous nations, as a necessary preparative for the success of missionary labors among them.

What is the language of all this? Is it not that God is at work in aid of the cause, and that it is a proper time for his people to unite in their efforts, for the spread of the gospel?

IV. The course embraced is as direct to the object, as was that of Israel.

By its being direct is not meant, that it is the shortest course, which can possibly be imagined; but the course, by which the object can be best obtained. The course of Israel from Egypt to Canaan might have been shorter, had it been through Edom, but as this was not the way in which God designed that they should gain their object, it could not in that case be a direct way.

The like may be said of the object under consideration.—It might be a shorter way to bring about its accomplishment, were God to pour out his Spirit universally in a moment upon both Jew and Gentile, and, without the aid of missionary services, gather all nations at once into the fold of Christ. But God has not devised this way, and consequently however short it might seem, it would not be direct to the object. For God's counsels must stand. His appoint-



ed way s the only way. If then, as has been shewn, his appointed way is that of propagating the gospel by means of missionary efforts, the course embraced is as direct to the object, as was that of Israel.

V. Tokens of the divine presence, as in the case of Israel, have hitherto attended the course.

This may appear, not merely from the favorable leadings of divine Providence, as noticed before, in the establishment, continuance, and support of so many societies, embracing the same object; but from the uncommon success, which has attended their missions, and from the singular spiritual blessings, with which God has visited the people, since the establishment of such societies.

Missions to our new settlements have, ordinarily, been kindly and gratefully received, and succeeded beyond our most raised expectations. Missions, to the heathen, have, in some instances, been miraculously protected, and in general, attended with unexpected success. Many, "that sat in darkness have seen great light." And as the door for missionary service among the heathen, appears to be opening wider, we find tokens of the divine approbation of the cause, in persons of eminent piety and ability being raised up, whose hearts are so devoted to the work, as to be willing to encounter the fatigue and danger of the most distant and hazardous missions.\* What seems to be peculiarly worthy of attention is the unusual effusions of God's Spirit in and near the places, where the missionary spirit has prevailed. Scarcely do we find a society formed and laboring to propagate the genuine doctrines of the gospel, without its being soon attended with some revivals of religion in the vicinity. This from information, has been the case with missionary establishments, both in Europe and America.

About nine years have elapsed, since the establishment of this Society. In what other period of that length have we witnessed, in this County, so many instances of the refreshings of divine grace?

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\*Four young men, said to be distinguished for ability and piety, members of the Divinity School at Andover, have lately manifested a readiness to undertake such missions, should it be thought advisable. See Panoplist for July 1810—page 88.



Do not these things, like the pillar of the cloud, and of the fire in the camp of Israel, betoken the divine Presence to have attended the course of missionary labours.

In one view. Is the missionary object far more interesting, than that sought by Israel? Is it equally attainable? Do God's word and providences mark the present as the proper time to make efforts for its attainment? Is the course embraced as direct to the object, as was that of Israel?—And have tokens of the divine Presence been, hitherto, manifested in the course? Then the conclusion must be, that the direction given to Israel, now comes to missionary societies, not only with equal, but with as much more pertinency and force, as the object is more benevolent, dignified, and interesting.

#### IMPROVEMENT.

From the many interesting inferences and reflections, which our subject might afford; but few only, consistent with the proper limits of our discourse, may be permitted to occupy our attention.

I. Does the direction to go forward, come with pertinency and force to this society? Then we have much yet to do.

It is not enough, that our object be benevolent, dignified, and interesting—that we have liberally contributed to forward the pursuit—that we have embraced, and as yet pursued the means divinely appointed for the attainment of the end—we must do more. We must persevere with unabated exertions, until the object be obtained. Particular care will be still requisite, in the selection of books and missionaries, and in directing them to places, where the probability is, that the cause will be best served. Our progress will depend, not so much upon the multiplicity of books, which we circulate, as upon their quality; not so much upon the number of our missionaries, as upon their skill, activity, and fidelity, in directing spiritual weapons to the heart; not so much upon the number of places visited, as upon the number of souls won to Jesus Christ.

II. Is the call to go forward, God's call? Then difficulties presenting, need not affright us.

Difficulties had Israel to encounter ; but the Lord being their helper, how readily were they removed, or easily surmounted ?

Is the missionary work, a work, to which God invites us, and to go forward in it, to be "workers together with him," we need not be disheartened. Though the Egyptians should appear behind us, and before us, the sea—the wilderness, and the Anakims of the land, let none of these things move us. "They that trust in the Lord are as Mount Zion that cannot be moved." Let our efforts be rightly directed, and God will prepare the way before us. Go forward, and "every valley shall be exalted ; and every mountain and hill shall be made low ; and the crooked shall be made strait, and the rough places plain ; and the glory of the Lord shall be revealed, and all flesh shall see it together. For the mouth of the Lord hath spoken it."

III. Our subject may suggest many pleasing reflections to the friends of missions.

What can be more congenial to a benevolent mind, than the reflection, that the object in view embraces, not merely, as did that of Israel, a temporal good, but the everlasting salvation of millions of precious souls, now perishing for lack of vision ? That every step rightly directed in the course, is productive of glory to God, and happiness to man ? How beautiful and lovely the scene, which, upon the attainment of the object will be introduced ! How delightful and animating the thought ! Envy, malice, and every root of bitterness, will then become banished from the abodes of men ; party spirit, discord and confusion done away ; harmony, peace, and felicity restored to families, societies, and larger communities. Jew and Gentile will then become knitted together in the bonds of love and amity, and, as brethren of the same family, walk hand in hand in the path to everlasting glory and blessedness. And is all this under God to be the fruit of missionary efforts ? How heart cheering the thought that we are permitted by God to be honored as instruments in so glorious a cause ! Trifling indeed, must we view the expence and labor in the pursuit, when compared with the value of the object to be gained.



IV. Our subject, in conjunction with the occasion, may afford matter of reflection to those, who have not, as yet, lent their aid to the missionary cause.

The language of God to missionary societies is to *go forward*, and their language to you is, like that of Moses to Hobab, "Come, go thou along with us." Now, as the object, in excelling, exceeds that of Israel, and the call to labor for its attainment, *of God*, it is presumed, as you have not yet complied with the invitation, that you build upon some excuse.

Do you in excuse plead that you have no property to spare? Remember that the earth is the Lord's, and the fulness thereof; and that when he calls for your bounty, he calls only for a portion of that, which he has lent you, and which you are obliged, when he calls, to return with usury.

Do you excuse yourselves, upon the ground, that you have the poor among you, who need your charity. That you have the poor among you is undoubtedly true, and also that they need your charity. But will you be less able to relieve the poor, by casting in your mite, at the call of God, in aid of so benevolent a cause? This is his language, "Give and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure, that ye mete withal, it shall be measured to you again."

But this is perhaps your excuse. You support the ministry at home, and that is enough for you. Did the Thessalonians and the other primitive christians think thus? No. They were willing to support the gospel among themselves, and, at the same time, free to contribute to the support of Paul and other missionaries, while preaching the gospel to their heathen neighbors.

Many, you will, perhaps, say in our new settlements, wish not to have the gospel among them, and therefore feel no desire for missionary labours, or any gratitude for them; and why should I aid in sending them that, which they desire not?

Reflect for a moment. Had the disciples of Christ been deterred from missionary efforts, by such considerations, what would have been the state of Ephesus and other places, where the inhabitants were devoted to idolatry? They had no desire for the gospel; felt no gratitude to those, who sent or preached it among them. This was not all. They felt determined to extirpate it, when introduced, lest the temple of their great goddess Diana should be despised, and her magnificence destroyed. Notwithstanding all this, we find the fruit of missionary labors among them astonishingly great. A people's not desiring the gospel then, is no sufficient reason for neglecting them. You have another plea, perhaps, at hand. Missionaries, sometimes, have visited places as opulent and, perhaps, more so, than the one, in which you live. This you deem a sufficient excuse. But did the primitive christians view such plea satisfactory?—If they had, there would have been no missions to Corinth, Athens, and Rome, and other places of opulence. They must have remained in gross darkness. Other things may then invite to missionary services, besides merely the indigence of the inhabitants. The people, in some places, may be in a divided state, or sunk into such a profound indifference to the gospel, as may render missionary labours peculiarly needful among them. Such labours may be very necessary, either to heal their divisions, or rouse them from their lethargy.

In fine, Should you plead, that the reclaiming of sinners is God's work, and that he is able to accomplish it without your aid—you need, in such case, only to be reminded, that if you also are God's, then he has a right to your service, and when he calls for it, you have no right to contend, that he can do the work without you.

In a word, were selfishness to lose its influence in your hearts, and the true spirit of christianity to reign there, can you think, that these pleas would have any more weight in your minds, than they had in those of the primitive christians? It is presumed they would not. Like them you would be ready to come over to the help of the Lord. Permit me then, by the respect, which you owe to your Ma-

ker, to your fellow creatures, and to yourselves, to entreat you to relinquish such excuses, and proffer your aid to a cause, which embraces your own everlasting salvation, and that of millions of your fellow mortals. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

**AMEN.**



THE REPORT  
OF THE TRUSTEES TO THE  
*Hampshire Missionary Society,*

AT THEIR ANNUAL MEETING, HOLDEN AT NORTHAMPTON, AUG-

UST 30, A. D. 1810.

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THE Members and friends of the Hampshire Missionary Society will unite on this anniversary with the Trustees, gratefully to notice the divine goodness towards this institution. The smiles of God from the beginning have attended our endeavors ; they are continued. The Missionary cause prospers.

Six missionaries were employed in the summer of 1809. One of them, Rev. David H. Williston, finished his mission of fourteen weeks, previously to our last meeting. He labored in the middle settlements of the southern part of Vermont, as was narrated in our former Report. At a later period, Rev. John Willard performed missionary service thirteen weeks, in the northeastern part of the same state, and in the adjacent part of New Hampshire, near Connecticut river. Rev. Gardiner Kellogg, during the same season labored eighteen weeks, and Mr. Christopher J. Lawton fourteen, in the district of Maine ; and Rev. Royal Phelps and Mr. Ebenezer Wright, each of them, nineteen weeks, in the state of New York. Mr. Phelps in

Cayuga and Genesee counties, and their vicinity ; Mr. Wright in the destitute settlements near Black river, and in the county of St. Lawrence. In their missions they evinced the same diligence, zeal and fidelity as your former laborers in the missionary field. They preached on the sabbath, frequently on other days, delivering five, or six, in some instances, seven or eight sermons in a week ; where there was occasion they formed churches ; administered baptism, and the holy supper of our Lord ; visited schools and families, to give religious instructions ; counselled and prayed with the sick ; and as providence called them to it, officiated at funerals, to offer consolation to mourners and admonish others to prepare to die ; seizing all opportunities to benefit the souls of men, and build up the kingdom of Immanuel.

After finishing his mission in Maine, Rev. Gardiner Kellogg was employed during the winter twenty weeks, on the ground visited the preceding summer by Rev. David H. Williston, in the southern part of Vermont. The present season he has undertaken another mission of fifteen weeks in the district of Maine ; where also Mr. Nehemiah B. Beardsley of West Springfield has been employed for the same time.

Rev. Ebenezer Wright has been several seasons in your employ. That he might be furnished with authority for the ministerial duties, the ministers of the Central Association in the county were requested to ordain him as an evangelist. The service was performed in January at Westhampton ; soon after which he removed with his family, to the county of St. Lawrence in New York. He is now on missionary ground, and engaged in your service twenty weeks, the present year. He is to labor again in the field occupied by him the last season. Rev. Royal Phelps has undertaken a mission of the same term, to be fulfilled in the destitute settlements, not more than thirty miles distant from his dwelling in Sempronius, county of Cayuga.

The distribution of copies of the holy bible with other godly writings, in union with preaching the gospel of life, has, from the commencement of the operations of this socie-



ty, been considered by the Trustees, as the most hopeful method of promoting christian knowledge, and saving the souls of men. New evidences of the beneficial effects of this manner of proceeding are yearly received. One of your missionaries in his journal of the last year, noticing the state of religion, writes, that "Where there are churches they generally meet on the sabbath; and missionary books," for they have few others, "are very helpful and beneficial in their religious meetings. Indeed without them their meetings would not be very profitable," He adds, "the books are esteemed a valuable treasure; they are carefully preserved; and, I believe, in most places attentively read, and are the means of diffusing much religious knowledge."

In this view of the usefulness of sending pious instructions to our needy brethren, it is with peculiar pleasure, and gratitude to God, that we notice the liberality of the charitable Female Association, whose benevolence has furnished a large portion of the fund, from which books have been purchased for distribution. And it is pleasing to indulge the belief, that while their hands are opened, the hearts of the pious of this association are breathing prayers to God to bless their liberality to the good of perishing souls; and that the gracious God hears and answers their prayers.—Some souls are probably now in glory, and more in the way to it, who will eternally praise God for the benefits derived from these female charities: some having first received serious impressions, others having been quickened, encouraged and directed in their christian walk, by the books distributed, together with the preaching of the word.

In addition to the books sent to be distributed by your missionaries, the present year a selection to the value of fifty dollars, of bibles and other christian writings, has been committed to the Trustees of the Female Charitable Society of Whitestown, to be dispersed by them, to the needy in their vicinity; in the undoubting confidence, that the pious zeal which has been so successfully exerted to replenish your funds, for the noblest purposes of charity, will be no less ardent and discreet in searching out the fit objects of your

bounty. And we cannot on this occasion forbear, to express our tender sympathy with the Trustees and members of the Female Charitable Society of Whitestown, on the afflicting death of their late excellent treasurer, Mrs. Sophia Clark. Her christian virtues, which, seen in the light of the Saviour, insure the belief that she joyfully rests from her labors, sweetly invite to imitation. God gives a reward of grace in heaven, to his servants who are faithful on earth. And to support his cause he provides others to act, in the places of them whom he removes to glory.

Several SCHEDULES will be annexed to this Report, to exhibit a detailed statement of the books sent the present year for distribution ;—the books on hand for future distribution ;—the monies expended since our last anniversary meeting ; and the monies received during the same period, from the towns of the county, the Female Association in it, the new settlements, and other pious donors.

The embarrassed circumstances of the country have, no doubt, diminished the contributions, but your Trustees are persuaded that good will to the missionary cause, and charitable regard to perishing fellow sinners, do not languish in the hearts of God's children. We do not admit the tho't, that people, who have begun to give to the Lord, will become weary in well doing. No, brethren, in due season you will reap, if you faint not.

The day in which we live is important, and the prospect before us animating. While the nations once called christian, in which God has been neglected or his name grossly blasphemed, are suffering under heavy judgments, in just punishment of their impieties, it is interesting to behold an Almighty Providence protecting and peculiarly favoring the people, among whom religion is respected, and where noble exertions are made in works of charity to promote christianity, both among themselves and in foreign countries.—The door is more widely opened than formerly for the gospel to be carried to the heathen. Many seem, as in the vision of Paul, to stand and say, "Come over into Macedonia and help us." Come into Asia, preach to us the Lord



Jesus ; return the blessing which once passed from Asia into Europe, and thence into America.

God, in New England as well as in Europe, is preparing to answer the call. Will it not excite in a feeling heart, grateful emotions of piety, to be informed that there are among us men disposed to give their lives to the Lord, to preach him to the heathen ? In New England there are young men liberally educated for the ministry, so animated by the spirit of Christ, that they are ready to leave father and mother and country, to tender the gospel to those who are perishing in a far distant land. The believer, who sighs to God at the sight of millions of heathen, may be encouraged. Is not the Lord's hand visible ? Will he not provide the necessary means to enable the zeal, which his Spirit inspires, to act ?

There are other incitements to exertion. Evident are the instances of the co-operation of divine grace. Many of these are seen in the missionary field. Your laborers notice tokens of the Spirit's work in different places. In Vermont, from Waterford to Canada line, and in several towns further south, Mr. Willard states, that considerable attention appeared. In Granby it was general. In Guildhall, seventy were added to the church. The same co-operation of the Spirit is noticed in the district of Maine.—In Albany, Bethel, and Temple, Mr. Kellogg writes, "I found some who were considerably impressed, and a few in some other places. At Webb's pond a serious attention to the concerns of eternity was general. I found serious inquirers in almost every house." God is in like manner exciting the attention of people in the state of New York, in the settlements on Black River. Mr. Wright observes, "God appears of late to revive his work in many places in this country." Where he labored, he believes as many as seventy or eighty had hopefully experienced religion, since the preceding year ; and many in various towns, were then, to appearance, under deep and pungent convictions.

A letter from Mr. Wright since the commencement of his present mission, gives a pleasing prospect of the success of his labors, in the county of St. Lawrence ; and mentions



an increase very lately made to the Church in Madrid.

Where no uncommon attention prevails individuals are seriously impressed. And a pious few, scattered over the missionary field, welcome the spiritual laborer, with feelings not to be described. Believers, who enjoy preaching every Lord's day, do not easily conceive the ardor of those who can hear but a few sermons in many months. Mr. Phelps after preaching in a place, on Saturday, three times on the Sabbath, and again on Monday, observes, "The people appear so anxious to hear the words of eternal life, that it is difficult leaving them."

All your missionaries express the same sentiment of the importance of their employment, as both highly needed and beneficial. Mr. Kellogg, who had opportunity to notice the effect, where your exertions have been made from the beginning, says "Though error and irreligion greatly prevail in these new settlements, there is reason to believe they have been considerably checked by Missionary labors. They have, I believe, been productive of great good; but there is a loud call for persevering exertions, and encouraging prospects that the interests of the Redeemer may be promoted by them. Their good effects are perceivable in almost every place, and much good is undoubtedly done, which escapes every eye but his who seeth in secret."

The care of the soul is the one thing needful. What it is to ourselves the same it is to others. They as well as we will have an endless being. As we value our own everlasting life we will therefore pity our brethren, whose ignorance and sin expose them to perish. We will act with zeal in attempting to save them. In a work of love to immortal souls, who will be sparing or slothful? The son of God our saviour became man, obeyed and died, to redeem human souls. His love in the heart opens the hands, and prompts to deeds of benevolence, to rescue sinners from spiritual slavery and death. The holy pleasure of imitating Christ, and doing good excites to liberality in lending to the Lord. He, who can not go in person, to admonish his distant brethren to believe in Christ, by contributing a por-

tion of his substance to send them the gospel message may be a mean of their salvation. But should the happy event not follow, being sincere in giving to Christ, his own everlasting life would be advanced. Such happiness attends deeds of charity. It is more blessed to give than to receive.

The Trustees propose that this report be printed, and sent to the Congregations connected with this society, that it may be publicly read to them; and that those congregations be requested to make a contribution to the society's funds, on the day of the annual thanksgiving, or on some Lord's day near to it.

*By order of the Trustees,*

CALEB STRONG, PRESIDENT.

*This report was read, considered and accepted by the Society,*

ATTEST,

PAYSON WILLISTON, RECORD. SEC.

Northampton, August 30, 1810.

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*Books sent out to be distributed A. D. 1810.*

Bibles,	84
Burder's Sermons, 3 vol. fests	12
Select Sermons,	12
Lathrop's six Sermons,	19
— On the Christian Sabbath;	72
— Two Sermons, <i>funeral</i> ;	3
Doddridge's ten Sermons,	1
— Rise and Progress of Religion,	46
— On the care of the Soul,	64
— Address to a Master of a Family,	74
Mason on Self Knowledge,	69
Baxter's Call,	50
Vincent's Catechism,	40
Clinton's Treatise,	24
Religious Tracts, <i>volume bound</i> ,	14
Panoplist, vol. 1, 1—vol. 2, 6—vol. 3 11—	18
Panoplist and Magazine, vol. 1 major	



— minor,	8
Watt's Psalms and Hymns,	21
— Divine Songs,	100
Bonar, Genuine Religion,	30
Trumbull on Prayer,	72
Wilson's Sacramental Catechism,	30
Westminster Assembly's Catechism,	312
Atwater's and Lathrop's Sermons,	35
Trustees Instructions and Address,	20
Trustees Report, 1803—1809.	176

### BOOKS ON HAND FOR FUTURE DISTRIBUTION.

Bible,	1
Panoplist, vol. 3,	7
Panoplist and Magazine, vol. 1, major,	5
— minor,	17
Doddridge's Rise and Progress,	187
— Address to a Master,	228
— On the care of the Soul,	71
Mason on Self Knowledge,	271
Lathrop's six Sermons,	34
— On the Christian Sabbath,	160
— Sermons printed 1807,	1
Vincent's Catechism,	238
Clinton's Treatise,	47
Religious Tracts, <i>volume bound</i> ,	17
Sermons to children,	6
Bonar, Genuine Religion,	30
Westminster Assembly's Catechism,	1482
Watt's Divine Songs,	164
— Psalms and Hymns,	1
Trumbull on Prayer,	102

A number of Trustees' Instructions and Address and Reports of several years—Also a few other pamphlets.



### *Expenditures since the last Report.*

To Rev. Royal Phelps, *balance due* \$ 20

Mr. Ebenezer Wright,	do.	72	
Rev. John Willard,	do.	69	75
Rev. Gardiner Kellogg,	do.	80	
Mr. Christopher J. Lawton,	do.	64	
Rev. Gardiner Kellogg,	<i>winter mission,</i>	158	
Rev. Ebenezer Wright,	<i>in advance,</i>	80	
Rev. Gardiner Kellogg,	do.	60	
Mr. Nehemiah B. Beardsley,	do.	60	
Rev. Royal Phelps,	do.	80	
For the education of Eleazer Williams,		53	
85 Copies of the holy Bible,		57	68
1 Lathrop's sermon, vol. 1809,		1	75
400 Annual Sermon and Report,		36	
300 Mason on Self Knowledge,	<i>balance due</i>	50	22
40 do. Profits on subscriptions,		13	60
12 Setts Burder's Sermons, 3 vol.		24	
12 Select Sermons,		10	
25 Watt's Psalms and Hymns,		10	50
50 Baxter's Call,		17	
8 Panoplist and Magazine, <i>major</i>	}	37	35 1-2
25 Panoplist and Magazine, <i>minor</i>			
744 Emmon's Sermons, <i>the giver</i>		22	74
6 Sermons to Children,		1	20
6 Catechism (Primmers)		30	
3 Lathrop's two sermons, <i>funeral,</i>		30	
Several Pamphlets,		1	30
Boxes and transport of books,		21	67
Writing paper, <i>half ream,</i>		2	
Advertising,		1	82 1-2
Entertaining Committees,		1	72
Postage of Letters, &c.		8	26
		<hr/>	
		§ 1176 17	

*Donations received since Aug. 31, A. D. 1809.*

<i>Of towns in Hampshire County.</i>		Westhampton,	31 72
		West Springfield, 1st Par.	23 40
Amherst 1st Parish, dols.	17 46	Whately,	13 45
Ashfield,	16 43	Wilbraham, S. Parish,	8



Belchertown,	7 90	Williamsburg,	14 3
Blandford,	16		
Brimfield,	3 50		dols. 706 20 $\frac{1}{2}$
Buckland,	9 77 $\frac{1}{2}$	<i>Of the Charitable Female Association.</i>	
Charlemont,	3 50		
Colrain,	14	Amherst, 1st Parish,	8 7
Conway,	19 23 $\frac{1}{2}$	Ashfield,	5 50
Deerfield,	9 50	Blandford,	16 37 $\frac{1}{2}$
Easthampton,	13 5	Charlemont,	1
Goshen,	3 50	Conway,	25 79
Granville, Middle Par.	10	Easthampton,	1
Hadley,	40 37 $\frac{1}{2}$	Gill,	8 75
Hatfield,	41 88 $\frac{1}{2}$	Goshen,	12 25
Hawley,	13 43	Hadley,	21
Heath,	8	Hatfield,	13 77 $\frac{1}{2}$
Long Meadow,	92 50	Heath,	5
Monson,	30 50	Longmeadow,	35 81
Northampton,	56 25	Northampton,	27 6
Palmer,	6 8	Norwich,	2 50
Shelburne,	7	Shelburne,	3
Southampton,	27 45	Southampton,	16 34
South Hadley,	20 18	Sunderland,	8
Springfield, 1st Par.	74 85 $\frac{1}{2}$	Westhampton,	10 86
Sunderland,	29 20	West Springfield, 1st Par.	18 22
Westfield,	24 5	Williamsburg,	8 25
			248 55

## OTHER DONATIONS.

A friend of missions,	\$ 50
Charitable Female Society of Whitestown, (including \$ 11 45 interest)	134 70
Female Society of Ludlow, (Ver.)	12 50
Rev. Gardiner Kellogg, of Bradford (Ver.)	4
Rev. Tho. H. Wood, of Halifax, (Ver.) three ans.	6
Jedediah Starks, Esq. Halifax, (Ver.)	2
Two donors unknown, \$ 2 and 1	3
A friend of the Society,	2
A bible by an unknown hand,	0 68
Profits on Mason's Self Knowledge,	13 60
Profits on Panoplist and Magazine, vol. 1*	114 36
Annual meeting contribution,	43 98 1-2

\* If these profits a small sum was received on Panoplist vol. 3—and a deduction of about 5 dollars should be made for incidental expenses, which were charged to the Society.

Donations received in new settlements,	40 34
	<hr/>
	\$ 427 16 1-2

*Particulars of the donations in the New Settlements.*

Received in New York by Rev. Royal Phelps, of Mrs. Juliana Tenpenning, of Dryden,	\$ 1
Buffalo Congregation,	1 27
Cato, 1 dol. Mentz, 1 75	2 75
Three individuals,	1 12
Received in New York by Mr. Wright, of Society in Hopkinton, St. Lawrence County,	4 40
Hon. Benjamin Raymond, Potsdam,	5
Ogdenburg village, Oswegachie,	6 98
Mr. Benjamin Nichols, Oswegachie,	1
Society in Adams, Jefferson County,	3 68
Society in Western, Oneida County,	4 14
Received in Vermont by Rev. G. Kellogg, of Josiah Fletcher, Esq. Ludlow,	2 20
At Stratton,	3 7
In a contribution,	3 78
	<hr/>
	40 34

*Summary of Expenditures.*

Pay of Missionaries,	803 75
To Eleazer Williams,	53
Purchase of books,	283 94 1-2
Other expences,	35 47 1-2
	<hr/>
	1176 17

*Summary of Donations Received.*

Of towns in the county,	706 20 1-2
Female Associations,	248 55
Other Donations,	427 16 1-2
	<hr/>
	1381 92

*Fund of the Charitable Female Association.*

Balance A. D. 1809 in the Treasury,	245 39
Interest one year on the above,	14 72
Received since August 31, A. D. 1809,	248 55
	<hr/>
	508 66



*Paid out since last year for*

84 Bibles,	57
200 Annual Sermons and Report for distribution,	18
240 Mafon on Self Knowledge, <i>balance</i> ,	63 82
12 Setts Burder's Sermons,	24
12 Select Sermons,	10
50 Baxter's Call,	17
24 Watt's Psalms and Hymns,	10
744 Emmon's Sermons,	22 74
In the fund August 30, A. D. 1810	286 10
	\$ 508 66

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*Northampton, August 28, 1810.*

The committee appointed to audit the accompts of the Treasurer of the Hampshire Missionary Society, have attended that service, and ask leave to report—That they have examined the Treasurer's accompts, and find them regularly charged, well vouched, and rightly cast; that there is now in the Treasury, in cash, the sum of ten dollars and forty two cents, and in promissory Notes, three thousand two hundred and forty six dollars and thirty seven cents, making a total of three thousand two hundred and fifty six dollars and seventy nine cents. Also ten shares in the capital stock of the Massachusetts Fire and Marine Insurance Company. Also in uncurrent bills, one hundred and sixty dollars and seventy five cents.

They have also examined the accounts of the Committee of the Trustees, and find that they are correctly kept, and that including the monies in their hands at the last audit, they have received the sum of one thousand four hundred and seventy nine dollars, forty cents and an half. That they have paid out one thousand three hundred and thirty four dollars and seventy three and an half cents. Also to the Treasurer since the audit of his account, ninety seven dol-

lars and sixty five cents. And they have in their hand and with their agent at Utica, forty seven dollars and two cents.

ASA WHITE,  
SYLVESTER JUDD, } *Auditing Committee.*  
NATHANIEL SMITH. }

## OFFICERS

APPOINTED AUGUST 30, 1810.

HON. CALEB STRONG, ESQ. PRESIDENT.

REV. JOSEPH LATHROP, D. D. VICE PRES.

## TRUSTEES.

Hon. John Hastings, Esq.

Rev. Joseph Lyman, D. D.

Hon. Ebenezer Hunt, Esq.

Rev. Solomon Williams,

Justin Ely, Esq.

Rev. David Parsons, D. D.

William Billings, Esq.

Rev. Enoch Hale,

Charles Phelps, Esq.

Rev. Richard S. Storrs.

## SOCIETY'S COMMITTEE FOR AUDITING ACCOUNTS.

Afa White, Esq.

Sylvester Judd, Esq.

Mr. Nathaniel Smith.

## COMMITTEE OF THE TRUSTEES,

Rev. Joseph Lyman, D. D.

Rev. Solomon Williams,

Rev. Enoch Hale,

William Billings, Esq.

Charles Phelps, Esq.



\* \* \* Gentlemen, who have papers on which annuities were subscribed for the funds of the Society the first seven years, any sums on which are unpaid, are requested to return all such papers to the Committee of the Trustees.

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